THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy and affection, of will, wisdom, love, power and gift, which is possessed by God Himself."—PARLEY P. PRATT.

No. 39, Vol. 95 Thursday, October 5, 1933 Price One Penny

THE STANDARD OF PEACE

ELDER B. H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY

[THIS address was delivered by President Roberts Tuesday, August 29th, before the World's Fellowship of Faiths in Chicago, Illinois. Speakers of all creeds and colours addressed the gathering. President Roberts, who represented the Church at the assembly, was perhaps the only member of the present Fellowship of Faiths who also, upon invitation, attended the Congress of Religions held during the Chicago World's Fair forty years ago.—EDITOR.]

In contemplating the subject to be considered by myself in this "World Fellowship of Faiths," I take note, first of all, of the title of this conference or parliament; and especially of the idea which connotes with "The Fellowship of Faiths." By that title, I find myself admonished against the introduction of any controversial attitude or the introduction of propositions of a distinct partisan character that would mar the idea involved in the phrase, "Fellowship of Faiths." I desire to speak, therefore, with the thought of "fellowship" in my heart for this great congress of religions faiths and its purposes and aims, and desire only to contribute a few thoughts which I have derived from long contemplation and study of my own, and what may appear to you, "peculiar," faith.

I note also that those who have put out the literature respecting this convention have drawn attention to an important distinction between this gathering of "Religious Faiths" and "The Parliament of Religions" held in this city in connection with the World's Columbian Exposition of 1893, viz.: that whereas that former Parliament is spoken of by officers of this one as being a "competitive parade of rival religions"; this one is to be a "challenge to all faiths" to "manifest or apply their religion by helping to solve the urgent problems which impede man's progress. The effort is to help mankind to develop a new spiritual dynamic competent to master and reform the world." (This in

the *Literary Digest* of July 8th, 1933. Article: Problems for the Fellowship of Faiths, at Chicago.) Again I note in the literature of the present parliament:

> Unity for all the meetings of the "World Fellowship of Faiths" is assured by the fact that all speakers at all times will be helping to unite the best inspiration available from all faiths upon spiritual solution for man's present problems.

This is another strong implication that partisan or special church or subdivisional church controversial matters have no place in this present gathering of "World Religions Faiths."

Far be it from me, in the slightest respect to violate these plain implications.

Thirdly, I have noted what emphasis is placed in the literature of this present parliament, upon deliberations on "Peace and War," "Disarmament," "Peace and Brotherhood as Taught by the World Faiths," "Universal Peace," the "Peace Programme of the Christian Church," "Is War Inevitable?" "The Outlook for a Warless World," and numerous other titles. In the presence of such a formidable list of themes related to "War" and "Peace," one would surely be impressed with the importance of these subjects in the minds of those responsible for this assembling of "World Fellowship of Faiths," and one would be justified in selecting for his theme before this gathering some one or other of the phases of these general titles, and be reasonably sure of an interesting reception in discussing them. Hence my theme-title: "The Standard of Peace."

POSSIBILITY OF WAR IMPEDES MAN'S PROGRESS

Moreover, there is nothing which constitutes so large a hindrance to man's substantial progress as the possibility of the outbreak of international war. It threatens the very and universal existence of civilization; and when international war next breaks out, if such a disaster shall recur, when the constantly increasing destructive instrumentalities of war are taken into account, it may not unreasonably be held to be a menace to the human race. Of human modern problems it is perhaps the major one. Small wonder then that so much space is allowed to it in this "Fellowship of Faiths" congress, which from the nature of it naturally makes "Peace" and its maintenance a chief concern of study and objective policy.

If our modern Christianity had not so emphatically closed the door of further revelation from God; if there had been left some small hope that God might, at need, again communicate some revelation or commandment to men, it would not be shocking to our sense of the proprieties to hear God's voice saying to the modern world:

> "Renounce War and Proclaim Peace" (Doc. & Cov. 98: 16); or, as of old: "Seek Peace and Pursue It" (Psalms 34: 14).

This latter injunction "pursue it" would imply the elusiveness of peace; and, perhaps I might add: especially if international peace is in contemplation in the admonition. International peace is so quite generally regarded as the unattainable hope of well-meaning but impracticable people, that it is held in mockery rather than in serious contemplation of realization,

Let it not be thought that it is my intention to indulge in the revaluation of war and peace, or to point out the superlative excellence of peace over war. This would be to deal with the merest platitudes and commonplaces. I realize that one is not called upon to argue the obvious, and yet I can not think that realization of all this needs to keep me from reminding you of the lesson out of King David's experiences, in which Israel's king chose a three-day's pestilence for judgment of God upon him and his people for his sins, in preference to a seven year's famine, or a war of three month's duration. "Wilt thou flee three months before thine enemies?" David is asked; and David, a man of experience in war and its demoralizing effects, chose the pestilence. (The story is told in the last chapter of Second Samuel.)

This shows the terror of war—even a brief one—to one who knew its dreadfulness, and its destructiveness. And be it remembered that the dreadfulness of war as known in the time of David was as nothing compared with the dreadfulness and destructiveness of war as known to modern warfare, especially as it was known in the late "World War"; and as increasingly as its horrors will be known in the event of another World War—civilization and humanity itself being in the balance! This is not an over-drawn statement, nor unlikely to be a world experience should war break out between even two or more major nations; for such are the interwoven interests of nations to-day that should war be declared between two or three prominent nations it would most likely very soon engulf the whole world again in a maelstrom of destructive war that might terminate our present degree of civilization, imperil national existence, and terminate in a war for human race existence.

CONTRASTS BETWEEN WAR AND PEACE

Also I trust that my declared intention not to indulge in the commonplace contrasts of the relative desirability between peace and war will not be so construed as to prevent my setting down the following contrasts:

Peace is the mother of abundance, and war spells waste and ruin.

Peace is the nurse of the sciences and the arts; while war destroys industry and capital—the stored power of nations, and perverts the sciences and the arts.

The development of peace makes for contentment and the joy of living; war fills the world with terror and sorrow and death.

Peace is the normal state of society—"The calm health of nations"; war is usually the hectic flush of a state's fevered life period.

Peace builds; war destroys.

Peace makes for the reign of reason—where "wisdom dwells with prudence"; war invokes the rule of passion, where men feel power and forget justice.

Peace governs by the enlightened rule of law; war invokes force, and thrives by "jungle law."

The enlightening rule of law that obtains in peace, regards men as equal before the law, and protects all in the enjoyment of their rights.

Peace appeals to reason, and to the things of the spirit; war appeals to brute force, and to the things of the flesh.

In view of these contrasts between peace and war is it any wonder that one announces his intention to take his stand for peace and against war?

Small wonder is it that a congress of "World Fellowship of Faiths," including the Christian faiths, should deeply concern itself with the question of "War and Peace," and all associated questions. Especially since the Captain of these Christian faiths receives the title, "The Prince of Peace," this in connection with such other titles as Wonderful, Counsellor, the Mighty God, the Everlasting Father; and at whose earth-birth the prophetic song of attendant angels was "Glory to God in the Highest and on Earth Peace, Good Will Toward Men." This is the ideal of the kingdom of God for whose coming we pray.

These Christian Faiths, then, beyond question, are committed to a policy of striving for World Peace. They are under obligation by the character of their Divine Leader and the whole nature of their faiths to "renounce war," to "proclaim peace—universal peace," to "seek peace," to "pursue it," to "raise a Standard of Peace" to all peoples; to substitute arbitration for violence, the international council table for international battlefields, reason for the dreadful arbitrament of war. About this there can be no question. Preservation of our valuable but changing civilization depends upon it; security and survival of the human race demand it.

WAR MUST BE RENOUNCED

But before the renunciation of war can be effectually made and before the "Standard of Peace" can be permanently raised, there is something else to consider. This is the firm establishment of justice—national justice, international justice. It is inconceivable that national or international justice can be achieved, unless individual justice is also included. It will be futile to cry out for peace, until justice is recognized and established upon a firm foundation. It was a fitting thing, therefore, that there was founded The Permanent Court of International Justice, created by the League of Nations, and opened at the Peace Palace at the Hague, Holland, on the 15th of February, 1922. This proceeding contemplated steps to disarmament and other action to guarantee permanent international peace. This is at least in proper sequence or order of development of world peace. Justice first, with peace to follow, for it cannot be that nations, any more than individuals, will rest contented under anything short of the sense-security of justice. But here is the rub: By whom and how is this sense-security of justice to be established?

Undoubtedly in the defining and in the founding of justice, all nations must participate, must have an influence and a part. But what is justice? So far we have spoken of it only as a prerequisite of peace. This is not sufficient. The question is still open in my here-expressed thought, and in the world's courts, congresses of various sorts, conventions, and parliaments; and, even in this "World Fellowship of Faiths" convention it is yet undefined. Who shall give the authoritative definition of it and how? It must be a world definition and arise from a world's experience. It must be a generalization that will include every scrap and item of international law and custom that has evolved into the dignity of law in the comity of nations.

Oh, that one could turn to some Divine Injunction that would

authoritatively and directly cover the whole matter! But, alas, may such utterance be found? Much is said and written *about* justice, of course; but "about" and "about"; little is said *of* justice itself, in any definite or satisfactory manner. It is much extolled, but what is it? Justice and judgment are said to be the habitation of God's throne (Psalms 89: 14); also that "Mercy and truth shall go before God's face" (Psalms 89: 4). But are these attributes of God defined and transmitted in some concrete fashion to man? We are assured that justice has its roots in "wisdom," for it is written" "By me (i.e., "wisdom," see context) princes decree justice" (Proverbs 8: 15). Another Prophet speaking of Deity says of Him: "A just God and a Saviour" (Isaiah 45: 21); but again, what is "just"? It still remains undefined; and so throughout all Scripture, justice is such a complex word, so much and so many things connote with it that no one has, or perhaps can, make a satisfactory generalization of it that universally appeals to human understanding. Sometimes it is made to be identical with "righteousness" or made a synonym of it. It is so used for the most part in the Roman Catholic translation of the Bible—the Douay version. For example: In the Beatitudes, in St. Matthew, it is written: "Blessed are they that hunger and thirst after justice, for they shall have their fill" (Matthew 5: 6). In the King James Protestant version, it is "righteousness" instead of "justice." Further on in this Sermon on the Mount, in the Catholic version, one important passage stands: "Seek ye therefore first the kingdom of God and his justice and all these things (i.e., material necessities) shall be added unto you" (Matthew 6: 33). In the King James version, it is given: "Seek ye first the kingdom of God and his righteousness," etc.

JUSTICE IS DETERMINED FROM GOD'S WORD

This identification of "justice" and "righteousness" may be really helpful, because "God's righteousness" may be somewhat determined from His word, hence His "justice" also. Let us consider this passage more at length: "Seek ye first the kingdom of God and his righteousness," that is, of course, God's "righteousness" or "justice"; not man's conception of "righteousness" or "justice," but God's eternal decree of "righteousness" or "justice."

This decree of God's justice or righteousness is undoubtedly to be found in the "law" He has given to man.

In the Ten Commandments, God gave to the Hebrew race through Moses, a divine authorization or sanction to law, the "Ten Great Words" or "laws." God linked them to Himself and required that the children of Israel should have no other Gods than Himself. He was the source of the law, the highest authority that could give it sanction. They must not blaspheme His name, but keep it holy; He would not hold him guiltless who should take that name in vain. One day in seven must be devoted especially to the honour of God, they must worship no other God. He was jealous of his honour. He would visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hated Him; but would show mercy unto thousands of them that would love and keep His command-

ments. Such is the relationship between God and man, founded upon the law; such the source, authority and sanction of the law. Let me emphasize it: all rested upon God. Then for the rest, God commanded:

"Honour thy (earthly) father and mother." "Thou shalt not kill"—human life was made sacred. "Thou shalt not commit adultery"—it would be a trespass upon the sanctity of the neighbour's home. It must not be tolerated. "Thou thalt not steal"—personal or individual possessions are sacred. "Thou thalt not bear false witness"—a neighbour's reputation is to be safeguarded. Thou shalt not do him any harm. "Thou shalt not covet thy neighbour's house, nor his wife, nor his manservant; nor his maidservant, nor his ox, . . . nor anything that is thy neighbour's."

Such are the commandments, such the law of God's "righteousness," and what a basis for justice of all kinds, personal, national, international. This is the "law" of which David was so enamoured; of which, turning from a contemplation of the stars and the sun, and the order and regulation of them and the universality of their testimony to the power and glory of God, he then said in apostrophy of the statute law—an apostrophy which also is the finest example of parallelism in Hebrew poetry:

THE PSALMIST'S PRAYER

The law of the Lord is perfect, converting the soul:
The testimony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the heart:
The commandment of the Lord is pure, enlightening the eyes.
The fear of the Lord is clean, enduring for ever:
The judgments of the Lord are true and righteous (or just) altogether.
More to be desired are they than gold, yea than much fine gold:
Sweeter also than the honey and the honey comb.
. . . By them is thy servant warned: and in keeping of them there is great reward.
Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. (Psalms 19.)

A lawyer said to Christ, "tempting him":

Master, which is the great commandment in the law?

And the challenge brought forth the most complete answer brief and all-inclusive, and the most masterful generalization of all time; for Jesus answered:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
This is the first and great commandment.
And the second is like unto it, Thou shalt love thy neighbour as thyself.
On these two commandments hang all the law and the prophets.

That means all that the law teaches; and all that the prophets have taught in their writings; for their writings are but commentaries on the law.

It is to be noted that the Master changed the statement of the law from its series of "Thou Shalt Not's," to the positive of "Thou Shalt."

The Sermon on the Mount is by common consent a masterful exposition of God's law of "righteousness" and therefore of God's

"justice," and its heart of gold, the summarization of God's great law of justice and righteousness whence cometh World Peace, if it comes at all; and all nations must learn it and practice it. Behold it:

> Therefore (marking a conclusion) all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

This also is positive in form as well as the former generalization in the Christ's exposition. This separates it in character from alleged "Golden Rules" of other teachers; and gives to these teachings of the Christ whatever advantage may exist in a positive rather than a negative statement of a truth or doctrine.

THE SOURCE OF WORLD PEACE

From these three depositories of God's righteousness; the "Ten Commandments," the Christ's generalization of them to two (Love of God and Love of Man), the summarization of all the laws and the prophets in the "Golden Rule," man may learn more of "Justice"—whence is our hope of World Peace—than in all the musty volumes of international law or the tomes of law in the libraries of the nations of the world.

Hearken then, Parliament of World Religions Faiths! Raise your standards of World Peace upon these foundations of God's righteousness and justice and call upon all nations and kindreds and tongues and peoples to rally to this standard and say, in the name of all the religions faiths of the world:

> All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye! (Isaiah 18: 3).

Such a standard and message to the world gives you the best hope of World Peace, because it is founded upon the doctrine of God's righteousness and justice.

I commend it to your attention.

NEW MISSION HEAD FOR NETHERLANDS MISSION

ANNOUNCEMENT has come from the First Presidency that Elder Thomas Edgar Lyon has been chosen to succeed President Frank I. Kooyman as president of the Netherlands Mission. President Kooyman has fulfilled the responsibilities of that office with distinction since his appointment in August of 1929.

Elder Lyon has been active in Church and education circles in Utah and Idaho for some years past. He was educated at the Latter-day Saint University and at the University of Utah, and holds a master's degree from the University of Chicago. At the time of his call, he was engaged as principal of the Church Seminary at Rigby, Idaho. He goes to his new field of labour well acquainted with the work, having filled a mission term in the Netherlands Mission from 1923 to 1926.

Elder Lyon is expected to arrive in Holland late in October, at which time President Kooyman will be released to return to his home in Salt Lake City, Utah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

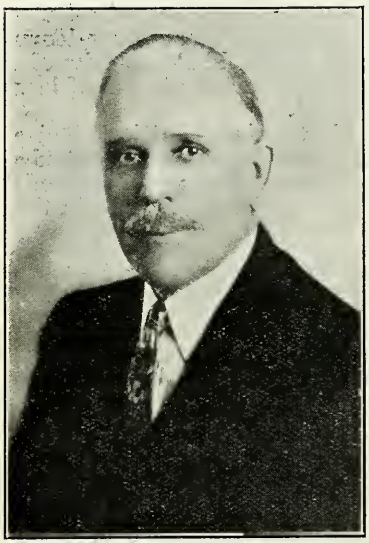
THURSDAY, OCTOBER 5, 1933

EDITORIAL

A WORD FROM PRESIDENT AND SISTER MERRILL

GREETINGS to the Saints in the European Missions and to all others to whom these words shall come.

Sister Merrill and I arrived in London at midnight Tuesday, September 19th, after a pleasant trip from the headquarters of the Church in Salt Lake City. We extend to you not only our own greetings, but we bring with us greetings, good wishes, and blessings from the First Presidency of the Church for the saints and their friends in these missions. They remember you also in their prayers.



JOSEPH F. MERRILL

We come to you with one major desire—to help and bless you to the extent of our powers. We can do this best, however, not by dispensing material things, even if we had them, but by helping you to live a more "abundant life" as it is revealed in the "plan of life and salvation," better known, perhaps, as the Gospel of Jesus Christ.

Now the most important and the finest of all arts is the art of living, and this is an art, fortunately, that all can acquire who will. To live as our Maker, God, would like to have us live is to express art in one of its highest forms. Living in this way is really living life "most abundantly," as well as most simply. It is also living in harmony with the laws that govern our complete well-being. It is living in a way that brings peace, health, happiness, and a feeling of satisfaction; a way that makes our days, days of sunshine, as it were, because love fills our hearts and saturates our personalities.

We live in a natural world, a universe governed by law. This is one of the great lessons taught by modern science as well as by modern revelation through the Prophet Joseph Smith. When any one of Nature's laws—which are God's laws—is violated, the consequences of violation will follow just as certainly as night

follows day. To have good health, for example, we must observe the laws of health, and this is true whether we have reference to physical, mental, or spiritual health, for each of these types of health is governed by law. The greatest prophet of modern times, Joseph Smith, taught, "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doctrine and Covenants 130 : 20-21.)

The Gospel of Jesus Christ teaches what these laws are. And knowledge, or understanding, is the beginning of wisdom. We have come to help you to a better understanding of these laws and to encourage you to live them more fully. If you can do this you will know that we teach you the truth; for he that doeth the will of the Father shall know of the doctrine, whether it is of God or whether we teach it of ourselves. This promise was given by Jesus when He was upon the earth. But the promise was not limited to any particular time or place or to any particular people. It is true for all time and for all peoples.

Emily T. Merrill

And it is upon this fact that the strength of the Church lies. It is the individual testimony of the members that gives the Church its strength. They know that the doctrines we teach are the truths of the Gospel of Jesus Christ. How do they know this, a fact to which many thousands have testified? They know it because they believed these teachings and put them into practice in their daily living, thus fulfilling the conditions, and so God fulfilled His promise—He revealed to them by His Spirit the truthfulness of the doctrines. A testimony received in this way is a sure testimony, and it is also an individual one. One person cannot give it to another. A person may testify of it and know that he has it, but God alone can give it. But God gives it freely and readily to every one that fulfills the conditions; in other words, to every one who accepts and really lives the Gospel of Jesus Christ.

And so the Elders of this Church have no hesitancy in promising to every one who accepts and lives their teachings a divine testimony of their truthfulness. Does it seem impious to any one that the Elders do this? If so, let this one remember that these Elders are actually divinely commissioned to preach the Gospel of

Jesus Christ. They bear the Holy Priesthood, God's authority to act for Him and in His name. Hence they are His agents, and He is bound by what they do in His name. This explains their boldness in declaring His truths.

We have come to help you to an understanding of these things, and thus to continue, as best we may, the splendid work President and Sister Widtsoe have been doing among you during several years. Of course, you will regret their leaving you. This is only natural. They are going, however, to other important work in the Church. We hope that you may derive some comfort from the fact that their best efforts will continue to be devoted to furthering this great latter-day work, a work that they, and we hope you also, love so well.

May the Lord grant you faith, give you eyes to see, intellects to understand, hearts to feel, and courage to do His will that you may have the companionship of His Spirit and as a result have life more abundantly.—Joseph F. Merrill.

EMILY TRAUB MERRILL

A lifetime spent in educational pursuits has given to Sister Emily Traub Merrill a liking and a capacity for constructive work, and an active interest in the growth of those around her. She was reared by German parents with a love for the Old World, so she understands well the sentiments and feelings of European peoples, and speaks German fluently. Reservedly quiet, with the gracious charm of a sweet personality, she will win her way into the hearts of the European saints as completely as she has won the hearts of saints wherever she has been. She comes to the European Missions well qualified for the responsibilities that will be hers.

Sister Merrill was born in Peoria, Illinois, the daughter of Gottlieb and Marie Aumann Traub. Her father, a German emigrant to America, forsook his career in medicine to enter the Lutheran ministry in Indiana. Her brothers, too, are Lutheran ministers. From the influence of her Lutheran family, Sister Merrill acquired a deep appreciation of religion and its importance to life.

At her father's death, Sister Merrill adopted education as a career. Her work took her into many different universities in the Middle West of the United States. The summer of 1917 she spent in Salt Lake City. There, while studying at the University of Utah, she met Dr. Merrill, who was at that time Dean of the School of Mines and Engineering of the University; and there, too, she heard the message of the Restored Gospel.

She and Dr. Merrill were married in 1918. But her duties as a housewife, and mother to his family of seven children did not entirely displace her educational interests. She continued her studies at Utah University, with two of her step-daughters, and was graduated with them, receiving an A. B. degree, in 1925. Later in the year, Sister Merrill was made a member of the modern language staff of the University of Utah, and became an instruc-

tor of German, a position she occupied until her recent call to missionary service. The summer of 1926, in between school terms, she spent in Europe, travelling, and studying at the University of Munich, in Germany.

Like most progressive people, Sister Merrill has hobbies that occupy her interest. She is an accomplished musician, plays the piano well, and has had not a little experience in directing choirs and choruses. And the profusion of flowers that beautifies the Merrill home in Salt Lake City eloquently bespeaks her love for flowers and for gardening.

Since she has been a member of the Church, Sister Merrill has been very active in Relief Society work in her home ward. And now, facing her new responsibilities, she is enthusiastic in her desire to aid in furthering the work in the European Missions. Saints everywhere will find in her a warm friend, a competent adviser, and a loving mother.

RELIGIOUS REACTIONS OF YOUTH

CHAUNCY D. HARRIS

[THIS address was delivered by Chauncy D. Harris, representing the 1933 graduating class of the Brigham Young University, at Provo, Utah. Presenting, as it does, the point of view of the young members of the Church to-day, it is a rebuke to the critics of "Mormonism" who contend that the Church faces disintegration as its coming generations meet the modern world of free thought.—EDITOR.]

. . . .

I should like to comment upon a few of the basic concepts and practices of the Church of Jesus Christ of Latter-day Saints which have especially appealed to us young members during our college life.

"Mormonism" has accomplished wonders in the past. It has achieved noteworthy success in pioneering. It has developed a culture that is admired throughout the world. Its members are finding renown all over the land. Truly the progress of the Church has been unusual.

But, in spite of this achievement, questioning minds ask if this same system will continue its wonderful progress in the future. They contend that the Church was powerful in the past largely because it was located in a relatively isolated region. These, out of sympathy with "Mormonism," assert that the Church will disintegrate as it meets the modern world of free thought.

We young people listen to these assertions, but we feel that they are not sound. To-day I should like to enumerate some of the principles of "Mormonism" which should enable it to grow as it comes in contact with the developments of science and philosophy. These principles are helpful to us, and we believe that these same features appeal to young people throughout the Church and to educated people all over the world to such an extent that the future of "Mormonism" will be as filled with achievement as its past.

These fundamentals of "Mormonism" which appeal to us may be placed in two general groups.

In the first place, we have found the Church to possess an

underlying philosophy which fortifies us against all sorts of conditions, and gives us a hopeful positive view of the world. Our education has awakened us to the necessity for such a philosophy to stabilize our progress. The satisfying nature of "Mormon" philosophy is well known. The faith exhibited by some members enables them to meet such great crises as death calmly and sensibly.

In the second place, we have found the Church to possess a practical scheme of living, which touches our everyday acts. This has resulted in such achievements as the low percentage of "Mormon" criminals, a low death rate, the high patriotism, and the praiseworthy education so evident in "Mormon" communities.

In the matter of the philosophy of the Church, we can truthfully say that we find it the most satisfying to us, even though we have studied the philosophies of many other peoples and many other religions during our college careers.

We find in the doctrine of eternal progression a plan which outlines our life work for us. It helps us to look toward the type of heaven which appeals to us—not a place of rest and inactivity, but a place where we may develop and give service.

"As God now is, man may become." This is a slogan which vitalizes our activity. The thought that we may progress until we attain the state of perfection of God inspires our efforts. The philosophy that whatever we gain here spiritually or intellectually may be taken with us into our next stage of living and that we may continue to develop and grow hereafter is a concept which both satisfies and stimulates.

ALL MANKIND MAY BE SAVED

Our education has given us an interest in the advancement of all of mankind. Some people assert that our religion is narrow in this respect and does not give the rest of mankind their just dues, but we have found it to be surprisingly liberal. We have been impressed by its teaching that all mankind may be saved regardless of colour or social standing. We are taught that each person will receive rewards in proportion to the work he accomplishes on earth. We find this to be much more inspiring than the old medieval concept that we shall be weighed in the balance and that if our good deeds are ever so slightly more than our bad ones we shall be continually blessed, whereas if the balance is on the other side, we shall be condemned to eternal damnation. We appreciate that our Church provides for the individual salvation of all mankind.

Another inspiring feature of the Church is the fact that it provides for the acceptance of all truth. Our Thirteenth Article of Faith states, in part, "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." The Prophet Joseph Smith had insight enough to appreciate the teachings of such men as Mohammed, Martin Luther, and many other religious leaders. The educational system of the Church has done much to search for truth in all fields and to make it available for members of the Church. Truly, a vast field is opened for our exploration.

Another view we have found inspirational is that of continued

revelation. In science we have studied a changing world. While the great underlying principles of the universe and of the religious life may remain relatively constant, still the expressions of the basic laws are ever changing.

We find hope in the thought that God will always help us when we are in need. What was adequate for the people thousands of years ago does not suffice for our highly complex modern world. The highly specialized corporation with its mass production brings a host of problems. The radio, airplane, automobile, and motion pictures introduce new questions. Electrical appliances change the aspect of the home. Fundamentals may be the same, but a new world calls for new solutions to ever changing problems.

THANKFUL FOR THE PHILOSOPHY OF THE CHURCH

We, as students, are thankful for the philosophy of the Church. We are grateful that it teaches us that after this life we may continue to progress in fields which interest us; that it gives all other men this same privilege; that it accepts all truth in order to aid this development; and that it offers a vehicle by which we may receive superhuman guidance whenever necessary. These principles appeal to us so strongly that we believe they will continue to appeal to students throughout the world, and therefore that the more "Mormonism" comes in contact with science and progress, the stronger the Church will become.

But if any organization is to continue, it must have not only a sound basic philosophy, but also a practical application of that philosophy. We find in our Church an excellent method of living. Like every other social group the Latter-day Saints have developed their peculiar "folkways" and "mores" which are slightly different from any other type. For instance, houses of worship often have adjoining recreation halls, where dances and other socials are held. Although this practice is abhorrent to some religious groups, it is an essential part of our programme for wholesome entertainment. We have seen other types of living; we have had the opportunity of talking with fellow-students who have travelled widely, on missions and in other causes; and the wider our experience becomes the more we appreciate our own customs.

No organization can continue its existence without providing for future members. This means that a church must uphold family life and training of children. This our Church does. It makes sacred the rearing of families. This commendable attitude of the Church has attracted the attention of such men as former President Theodore Roosevelt, who highly praised our "Mormon" family life. We are extremely grateful that most of us have been reared under a philosophy which glorifies the family.

The Church provides for our development in many ways. In the matter of health it gives us the Word of Wisdom. Practical results of this teaching are evident. For instance, tuberculosis is a disease which is not likely to attack unless the individual is weakened in some way such as from the use of tobacco or from excessive stimulants. The death rate from this disease among "Mormons" is only a fraction of what it is for the United States as a whole. The Church sponsors many types of wholesome

recreation and teaches us how to develop a vigorous body in which to house a growing mind. Such recreation as public speaking, dramatics, basketball, and dancing are sponsored by our religion.

Leadership is developed in the Church. Mutual Improvement Associations, the Sunday Schools and other organizations promote the development of leaders. At school we have been encouraged to engage in these activities. Our ecclesiastical units are small enough so that everyone may have opportunity for service and growth. We have no paid ministry to look after our spiritual development. We are rather a co-operative working for the common good. This in the final analysis is the true mode of spiritual development.

The Church has a practical system of extending aid to the needy. We can safely feel that in case we ourselves should become the victims of unfortunate circumstances, we will find sympathy and help in the Church. This gives us increased confidence and hope for the future.

A UNIQUE MISSIONARY SYSTEM

The Church has a unique missionary system. Through it the young people are given an opportunity to render altruistic service to the Church. This gives the participants a certain type of development difficult to get otherwise. It brings them face to face with the meaning of their religion; it develops their powers of leadership; it gives them wide contacts with different types of men and different phases of life. In short, it develops their latent manhood and womanhood as few experiences could. This system furthermore affords the rest of the world the opportunity to learn some of the fine things about the "Mormon" Church and its members.

In the practical work of the Church we believe nothing is more important that its education. The large investments of the Church in this field have paid rich dividends because of the basic soundness of the doctrines of "Mormonism." This policy makes it possible for the members of the Church to study all types of knowledge under favorable conditions, and under men who have our same philosophy of life. This provides a method for training expert leaders in all phases of community activity and teaches many how more fully to enjoy this universe of ours.

. . . .

We have observed how the Church actually develops its members into honest, moral, upright citizens. Its members are progressive and high-minded. This, we believe, is the highest practical test of "Mormonism." Because the Church aids its members in their every-day life, and because it furnishes such an inspiring philosophy, we students have become impressed that "Mormonism" will not die out when meeting other modes of living, but rather that its advantages will become more and more apparent.

We believe that the Church of Jesus Christ of Latter-day Saints will continue to make as much progress during the next century as it has during the past. We are confident that the Church has as much support from its young as it ever had, and as a part of the youth of Zion we want to do our part in rendering service

to a Church which we feel sure will become stronger and larger as it comes in contact with new conditions and new philosophies.—(*Brigham Young University Quarterly*, August 1, 1933.)

. . . .

SHEFFIELD DISTRICT CONFERENCE

MEMBERS and friends of the Sheffield District assembled in conference in the Sheffield Chapel on Sunday, September 10th. The services throughout the day were characterized by the presence of the spirit of inspiration and brotherly love.

The morning session was devoted to instruction from the mission leaders. President James H. Douglas met with the Priesthood, admonishing them to magnify their callings in the work of the Lord, and urging them to search out the descent of their Priesthood authority to its Divine Source, that they might better understand its sacred responsibility. Sister Rintha Pratt Douglas spoke to the sisters assembled of the divine origin of the Relief Society and of its international reputation.

The General Authorities, and the mission, district and branch officers received the sustaining vote of the members present in the afternoon session. Also, District President Raphel C. Palfreyman presented the semi-annual missionary report to the congregation. During the past seven months, according to report, 7,565 missionary hours were spent in the work of the Lord, including 941 hours tracting, 779 hours spent in Gospel conversations, 696 hours visiting investigators, 1,500 hours visiting saints. Calls answered while tracting totaled 9,303; invitations into homes, 58. A total of 20,236 tracts, 35 copies of the Book of Mormon, and 704 copies of other books and pamphlets were distributed. Nine souls received baptism, five were ordained to the Priesthood, and five advanced in the Priesthood. Specially prepared speeches by members of the branches outlining the aims and purposes of the auxiliary organizations of the Church completed the afternoon programme.

A capacity crowd attended the evening session to hear the principal speakers of the day. First to talk was Elder James R. Bargh, who introduced and explained the new M. I. A. study course. Sister Douglas read a special message to the conference from Sister Leah D. Widtsoe, retiring European Mission Relief Society president. She spoke also of the value of adjusting oneself to the Gospel laws, and of the necessity of removing the prevalent unfounded prejudice against the Church. President Douglas praised the conference system of the Church, and spoke impressively of the Latter-day Saints' love of truth. Appropriate musical numbers were featured at each session of the day.

The conference was directed by President James H. Douglas of the British Mission, and the auxiliary meetings by Sister Rintha Pratt Douglas, consulting supervisor of auxiliaries, and president of the Relief Society of the British Mission. There were in attendance also President William H. Clawson of the Leeds District; and President Raphel C. Palfreyman, and Elders Elmer R. Longson, Walter K. Barton, and Eldred V. Knight of the Sheffield District.

ELDRED V. KNIGHT, Clerk of Conference.

FROM THE MISSION FIELD

Doings in the Districts: *Newcastle*—Three souls were baptized in the sea at Redcar, Saturday, September 9th, by President Sylvan E. Needham, Jr. They were confirmed the following evening during the service of the Middlesborough Branch.

On September 2nd, Elder Alonzo W. Stringham baptized an applicant for Church membership in a small river near Shildon. Confirmation followed on the next Sunday at the Shildon Branch evening meeting.

At a baptismal service held Wednesday, September 20th, at the Sunderland Latter-day Saint Chapel, thirteen candidates for Church membership were baptised by local Elder Fredrick William Oates, and District President Sylvan E. Needham, Jr. Confirmation followed directly after the service.

Welsh—Sidney Harold Perry was baptised and confirmed a member of the Church, Sunday, September 4th, by President Clifford G. Green.

Sheffield—Four candidates for Church membership were baptised in the Sheffield Chapel font by Elder Elmer R. Longson. Confirmation followed the baptismal service.

Branch Conferences: *Liverpool District*—Liverpool Branch, September 10th, held in Durham House. "Guide Posts to Happiness" provided the theme for the meetings.

Wigan Branch, September 3rd. Conference was combined with the annual Harvest Festival celebration. A spirit of thanksgiving characterized the sessions.

Birmingham District—Dudley Port Branch, August 13th. Featured was the story of the "Restoration of the Gospel."

Nuneaton Branch, August 20th. "The Second Advent of Christ" was discussed in the afternoon session by Branch members. Branch and District authorities spoke in the evening session.

Wolverhampton Branch, August 28th. Branch members developed the theme, "Modern Revelation," as the conference feature.

Sparkbrook Branch, September 10th. Sunday School members presented, in pageant form, "The Glory of God is Intelligence." The evening meeting featured a further development of the same subject.

DEATH

VINCENT—Robert C. Vincent, brother of Sister Clara Vincent of the South London Branch, London District, died May 14th. Funeral services under the direction of President Frank R. Miller were held on May 16th. Elder Louis W. Meadows dedicated the grave.

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